

4-14-1972

Black Gold

University of Rhode Island

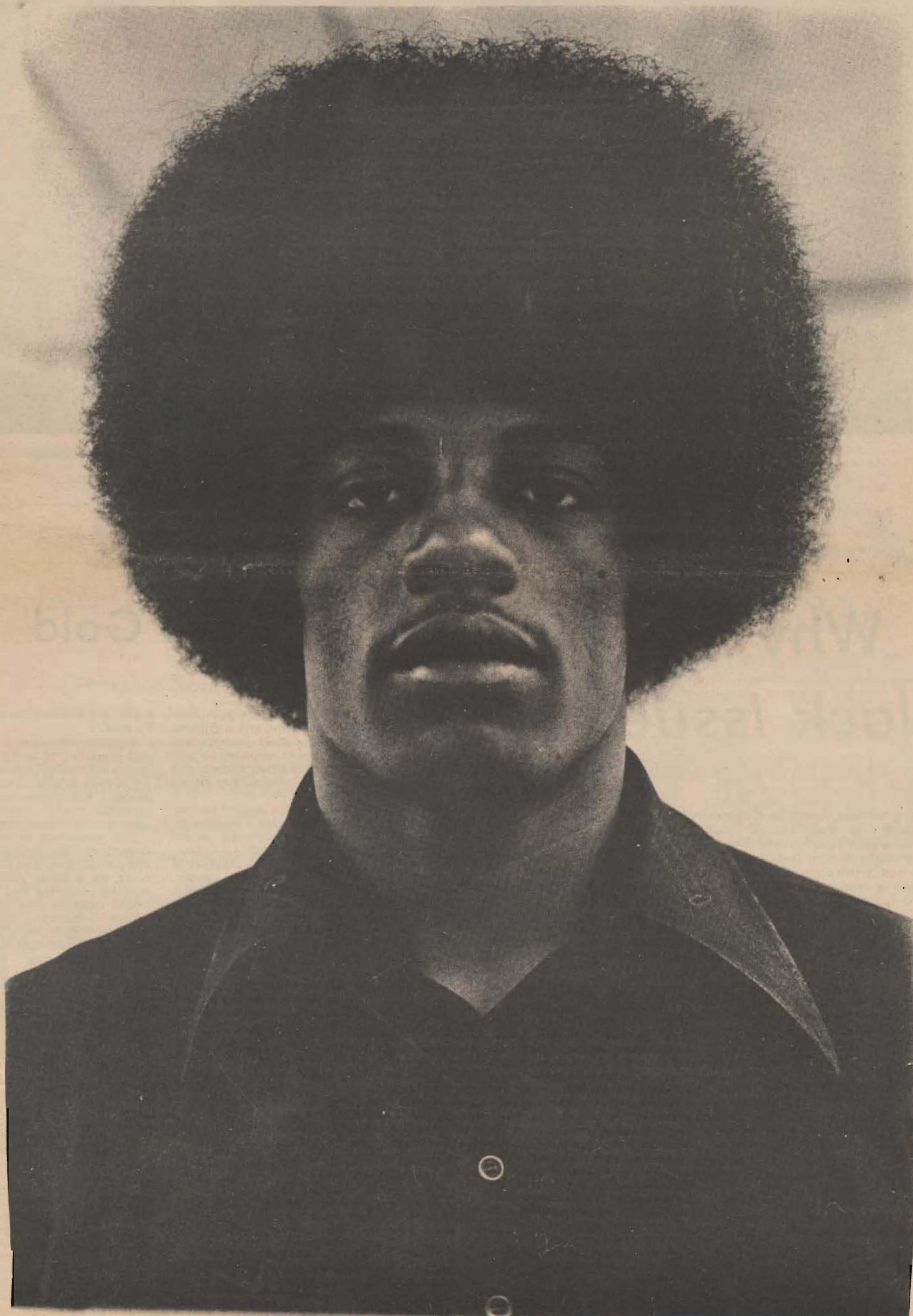
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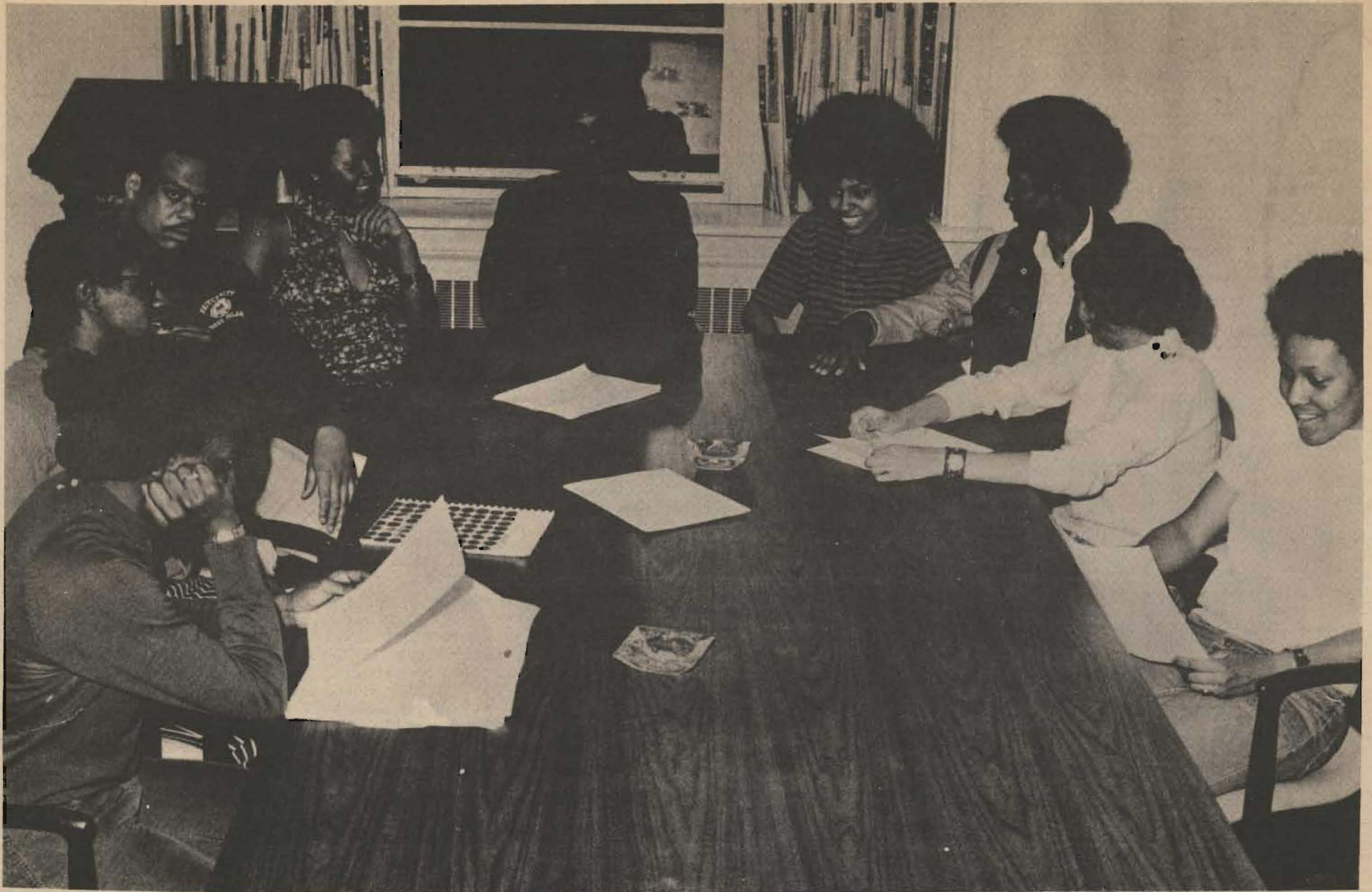
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I AM A BLACK STUDENT



Cover photo by Alan Green



...yet, we are one

Why a Black Issue

Black student's feelings, needs, and representation has been much ignored, yet, much needed on this campus. There are approximately 110 of us attending this university yet many of the white student body hardly know that we exist. This is a sad, frustrating dilemma.

Once you begin to realize our importance as a unique entity within the functioning processes of this institution, then perhaps you will realize the racism and bigotry interwoven into its foundation.

We Black students are growing in number, voice, and power each year. Because we are BLACK and a 'insignificant statistic', we realize we have a struggle ahead of us.

However, the question is, DO YOU, the white student realize the systematic oppression that has been plaguing Black people for so long?

Our Cultural Black Weekend was one attempt to expose the black voice within a new emerging black nation. This black issue is another.

While reading these pages consider the uniqueness of them. Never before on this campus, have you heard OUR voice in a collective form such as this. I urge you to value this blackness and consider its meaning for it represents another aspect of the university family.

'The Good 5c Cigar' has allowed us our voice, it is now up to you to consider and appreciate its meaning.

To Black students I am sure the theme of this paper is clear. We must NEVER forget our importance as one functioning unit. Appreciate your individuality yet remember it is an important segment of our society.

val southern

'Black Gold'

'The Black Gold' is a newspaper that will be written and distributed by interested Black students who feel the need to communicate and relate to other fellow students and to the Black communities within the state.

It's history is a meager one but nevertheless it has succeeded to remain a functional idea on the part of its originators.

During the 1970 fall semester, a few students gathered poems, articles, editorials, comments, social and political material written by students on campus and printed the first issue. However, due to lack of any substantial funds, the issue was mimeographed and distributed in this manner.

In spite of this drawback, 'Black Gold' was still accepted by the Black student body. The newspaper was widely read. It was received favorably but not without criticism.

Many criticized, yet the constructive comments were effective in producing a wider interest for the paper by a greater number of students.

The result was an enlightenment of blacks to the fact that the need for a black newspaper was definitely long overdue.

Even with the increased interest, there were many problems facing the staff. The most important one being one of insufficient funds.

Where would the funds come from to embark on such a difficult, new endeavor?

After evaluating the situation, editor, Valerie Southern realized the newspaper would need substantial funds and backing to produce a professional paper, one

worthy of the talents and efforts of its staff.

Southern comprised a proposal and presented it to the Student Senate in February, last semester.

The proposal, for an emergency grant, was reviewed with favorable results. Funds were appropriated in the amount of \$940.

This money was to be used to cover expenses needed to formulate a literary paper. It would cover the printing, photography, mailing, supplies and general overall expenses needed.

Says Southern, "with this emergency grant, we will be able to give our newspaper a substantial beginning. With the projected success of the paper we have every intention in raising enough monies, through contributions, sales and advertising, to venture and branch out on an independent capacity."

Spring semester brought many diversions. The Black Cultural weekend in preparations and organization involved many black students. In light of these scattered energies, Southern released the monies held for the paper this semester, and will resubmit an emergency grant for the next academic year.

"Next year," she says, "will bring to this campus a newspaper that will present the news from a totally Black perspective. Though this has never been attempted before, I truly hope this will be an educative step for Black, as well as white, students who feel the need to expand their educational awareness."

- Linda Hazel

Black Issue Staff

Valerie Southern
Linda Hazel
Nancy Perry
Lorise Willis
Cora Watkins
Tomas Ellison
Louis Francis
Bernadette Pitts
Thomas Nance
Georgie Machado
Donna Jean Freeman
Carolyn Senna
Gerunda Burke
Raqueda Nsenga
Don Blackman (Abu Bakr)
Vanessa Cooley
William Bradshaw
Nat Jenkins

Photos by Alan Green, Bob Savage, and Steve Silvia.

Black Issue
Good 5' Cigar

Vol. 2 No. 43
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April 14, 1972

Afro-American Society



"Education is an important element in the struggle for human rights. It is the means to help our children and people rediscover their identity and thereby increase self-respect. Education is our passport to the future. Tomorrow belongs to the people who prepare for it today."

Malcolm X El Shabazz

The Afro-American Society of U.R.I. was established in 1968, the first president being Mark Conley, now a professor of Sagamon State College in Illinois.

The society is dedicated to establishing and maintaining the cultural origins of our black heritage and to foster the cultural enrichment of the other members of the University community, through the pursuit of educational, historical, literary and artistic intercourse.

The first years of the society's existence characterized much confusion and indifference as to what direction we, as a student organization on a predominantly white campus, should take.

However, in 1968, when Conley and the other few blacks, decided there was a need for an Afro-Am. society, this was a stride in the right direction. From that initial beginning, we have grown tremendously and are growing stronger each year.

In the past, the society characterized high attendance but very little was accomplished. However, what was accomplished proved meaningful.

The ignored boycott of the administration building in the spring of '69 by black students carrying picket signs, showed the university's insensitivity to blacks, not only as students but as people.

By the fact that black student actions were dismissed and ignored, U. R. I. proved its inability to cope with the problems it, itself, had created.

In the 71-72 academic year, the society exerted its energies in an effort to do more for the community at large.

Our first successful tutoring program was established with South Kingstown High School.

Tutees, from the school, were tutored evenings, at the Malcom X Center, under the direction of Mustafa Adur-Rashid.

Approximately 15 students assisted in tutoring 20-30 children.

The society, also sponsored a cultural program for the community, as well as for the university.

The Ujamas, an African dance and drummer group from Washington, D.C., performed historical African dances, which exposed an aspect of Black history and elevated our present esteem.

Probably, the most controversial action against the University by the society was the taking over of the administration building in May of 1971.

This action initiated because of the possible elimination of S.P.T.D. by the University. This being the only program responsible for recruiting blacks into higher educational levels, we felt a need to express our resentment and dissatisfaction.

Also, as said during the 'take-over', black representation on every level was lacking tremendously within this institution.

Because of our increased feeling of pride and importance, we as a society were able to confront this institution on many levels.

This year, the Afro-American society is probably the most active student organization on campus.

The core of members is very strong. This is important for any organization for if your foundation is weak then your organization, in turn, shall be weak. With this core, we have accomplished much that will aid our brothers and sisters in future years.

A Unity Conference, formed in order that Black students may define their position and role as students, took place at Alton Jones Campus in March.

Plans for the Cultural Weekend were then finalized. "Spotlighting Black Culture" was the first diverse program of Black culture sponsored by the society, with its budget costs running from \$15 - \$20,000.

The Afro-Society is now planning a "Weekend No. 2," Hoping it will foster a never-ending enrichment of culture.

Because of the April 7-9 Program, it is hoped that a particular pride and worth will be instilled in hearts of blacks who attended.

It is also hoped that the university, being a forerunner in the educational system, will extend itself more to bridge the wide gap that now exists between whites and Blacks.

At present, the society is involved in a "Big Brother - Big Sister Program" with CANE Day Care Center. Also a tutoring program with V.I.S.T.A. remains in existence.

In the on-coming summer, restructuring and reorganization will be implemented by members

in order that a more effective functioning form of government exists within our society.

With this restructuring, the Afro-American Society may exist to be the most powerful organization on campus.

Right On,
Thomas Ellison
President - Afro-Am. Soc.

Pride

The Black American's newfound self pride is reflected in his styles of appearance, but most of all, it is reflected in the total man.

This self-interest, although relatively new, has grown to tremendous proportions. The Black man now stands ready to challenge anything that dare reprimand his pride manifesting-style. Virtually, every Black American is beginning to see a new rising of the sun without fear or reluctance.

With this new rising of the sun, the Black man stands ready to climb into the societal gut. Ridicule and refusals cannot leave him at the back door any longer. Now, he is pushing his way towards the front door as his manhood demands of him. No amount of harassment can beckon this new man away from his ultimate goal-to be a man in his own right.

Being a man, in his own right, would require being himself. Thus, if he chose to be a business man, a doctor, a lawyer or president of the United States, there should be no obstacles.

At long last, he does not wait to be told which path he should take. And this is as it should be.

Because he is coming to realize himself, the Black man has removed practically the most importance impediment of all-self disgust.

Self-disgust has been tossed to the wind. Perhaps, that is why he can now proudly sport his afro, dashiki, and black body without the stigma he has dragged about with him for what seems like centuries.

Having shed the stigma of being born Black, he manifests a new straightness in his back and new vitality in his actions and reactions. He speaks out against the evils he suffers and has become supercilious in his attitude toward the promises that are continually made.

He is ditching the stigmatization he has wallowed in from conception. No longer, will he be coerced into a snowflake world. In other words, no longer will he be coerced into being a "white man's nigger." Today he is the Black man.

Today he knows where "he is coming from" and is laying out a blueprint concerning where he wants to go.

Opportunities once denied him, now await at the end of a long (often terrorizing) dream.

Because the Black American is beginning to see a new rising of the sun without fear or reluctance, he has become a reality. He is what's happening Now!

No longer can the society disregard him as a recurrent nightmare. No longer will they (the society) regard him as a docile automation, because the preliminary chains have been weakened.

Through this slackness on the chains the Black man will slip into the society and make a positive contribution in the way that best suits him. He will make his own decisions and in doing so, the black man will make it known to the society that he has bitten from the apple of knowledge.

He is now aware of all the society dared not give him knowledge of.

Bernadette Pitts

Where do I go from here?

by Carolyn (Cookie) Copeland

For as long as I can remember, my only goals in life were to hurry up and get out of school, get any kind of job before I got pregnant and then get married. These were my goals for the simple reason that this was the way everyone around me seemed to live. As the years went by, friends of mine were dropping out of school for some reason or another: Some gave the reason that it was to help out at home with the children or housework, others said that they had to get a job to help out with expenses, and for others it was pregnancy, dope, prostitution, and very seldom, it was marriage. This was the kind of environment that I lived in, and I realized at an early age, that I could not escape because there was no one or no way in which to turn, except in the opposite direction. I knew that I was doomed. I was black, of a low income family and lived in "South Providence-the ghetto;" I had no chance.

Recollecting my earlier days, I can attribute my attitude to the fact that no one really "concerned" ever sat down with me and tried to make me see the light. There was no one there to tell me that in order to break away from this social rut, that it was important that I finish high school and possibly go on to college. College! That was one of the furthest things from my mind. College was for squares and I most definitely was not going to be labeled a "square." One of the most significant factors in my graduating from high school was having a strict mother. Otherwise, I know that I would not have finished. Some people did try talking to me; for instance, my guidance teacher whom I hated with a passion, or the vice president whom I hated even more for suspending me every other week. After all, what did they know

about me or my problems? How could they care? Neither of them were black, probably living a comfortable social life and planning to send their children to college. My mother could have never sent me to college. We lived on her less than \$3000 a year salary which was only enough for household expenses. No, they just did not know how it really was to be black, poor and of little social value; and I can remember wishing that they would leave me alone and realize that I was hopeless.

Cookie was introduced to street life at a very young age. She felt early in life that she was "a hopeless juvenile delinquent." She had been in jail on numerous accounts. She robbed, stole cars, got caught for breaking and entering, engaged in gang wars, using weapons and guns. This was the only way to make it in South Providence was to "prove how bad you are." This was the law as far as Cookie was concerned. Being feared was her sense of security, her sense of pride, and also her respect. This, Cookie thought, she enjoyed. Making the front page of the newspaper, even if a gang war didn't happen everyday.

Her turning point came in high school. The "gang" began to split up for various reasons: marriage, pregnancies, or prostitution. But, even in a smaller social group, Cookie continued the same life style. During her senior year, she worked at the community school in South Providence. Although she was still in South Providence, the environment seemed different. She talked with the other students about their future goals and planned trips. Cookie, "felt good planning trips to other youth centers instead of planning to fight with the Fox Point girls." She felt good and it scored her. She was afraid to turn square-her friends

wouldn't accept this.

While, working at the school, she realized that she was becoming attached to the children and they were becoming attached to her. She would watch them getting into trouble, breaking windows, or fighting. Cookie began to realize that they were wrong. She didn't want them to turn out the way she had begun. She wanted to help not only them void the pitfalls inherent in their environment, but more than that, she wanted to eliminate these social and economic inequities. After a searching process, she knew that "to do anything for these kids, she would have to do something for herself first." She became more involved in the school and less into trouble.

I broke away from the crowd and started participating in social activities at the community school. It was fun and it also gave me peace. Peace from trouble, police, and jail. I no longer felt that in order get respect, I would have to be a bully. The people that respected me, I realized, respected me for the person I was, not the way I acted. I cared about them and they cared about me. I no longer felt only for myself, but for others; not only to give for the sake of myself, but also to give for the sake of others.

I was then promoted to head of student aides. I was very proud of myself. This sense of pride showed me the way to do better and better. I was born leader and this time I was leading the "right way." I was happy with myself and what I was doing; I didn't care what my friends were saying about me, and they were talking too. They disowned me. I did not care because I was doing something that I enjoyed doing and I was doing something that was right!

After she graduated from school, she looked for a job. She held a few

jobs, but to Cookie being a clerk typist was like being trapped.

Finally, she got a job with the Narragansett Council of Camp Fire Girls. Cookie enjoyed the work and liked the way she was treated. She became close to one of the supervisors, to whom she expressed her desires to be a teacher and that she wasn't smart enough to be one. Her supervisor advised her that if she wanted to be a teacher bad enough, she should try her best to achieve it. This Cookie did not forget.

From there Cookie went to work for the Model Cities Agency. Taking notes at meetings where she didn't understand what was said was embarrassing for her. This reinforced her need to go to college. She realized her potential, her need and began to work.

At the time Cookie wrote, "Where Do I Go From Here?" she was currently enrolled at Roger Williams College.

Presently, I am enrolled in college. Yes, I have made it this far. When I think back through my years of desparation, puzzling and trying events, and my struggling to find myself, I feel that it has not all been in vain. I have come a long way, but, at least, I have ended up in the right direction.

But now, where do I go from here? How do I go about entering this educated society?-and entirely different environment from the one I am used to living in. How can I become successful in this society? I don't want to be successful for the sake of myself, but for the thousands of little ones in my area or in any ghetto that have the wrong concept in life that I had. Yes, I am frightened! Frightened because I don't know what is in store for me. What obstacles will stymie my making "a home again" in the same environment, but with a new outlook on life with newly acquired skills? . . .

Cookie no longer has to search for where to go. She bled to death from a stab wound in her chest. Cookie's death was tragic, and many of us feel her loss. Is this where she was meant to go? There was so much she wanted to do and so much she could have done. Did she fail? Or was she a result of a failing system--a system that could really give a damn about overcoming the obstacles that would "stymie her" in making "a home again." I blame this entire society for her murder!! A society that promises but does not fulfill these promises. Cookie like most blacks needed more than just a promise of the American Dream; she also needed a helping hand. Yes, she was frightened and she died frightened. Cookie hadn't found the answer to her question and never will. Tuesday morning April 11, somebody decided for her.

Edited by Carolyn Senna

Black Unity Conference



A Black Unity Conference was held March 17-19 at the University of Rhode Island's Alton Jones Campus. Dialogue was an important factor at the Conference making it an interesting challenge to each student. Self examination led to more open communication among the participants.

The essential theme of the Black Unity Weekend was, "Unity, Power, and Control: the right to control our destiny at the University of Rhode Island."

To relate the Black experience of the students on campus to the outside world, Black professional leaders in the Providence area were asked to attend. Our guest speaker was Dr. Calvin Houston, from Atlanta, Georgia.

Discussion leaders contributed insight and interesting dialogue which made the conference beneficial to those attending. They were: Michael Van Leesten, Opportunities Industrialization Center (OIC); David Harris, Progress Association for Development (P.A.E.D.); Bennie Washington, The Challenge House; Patricia Mathews, Rhode Island College and Lillian McDaniel, Jaclyn Incorporated.

Topics of discussions included: Political and Educational Awareness, Communication, Social Interaction, and Interest and Development.

Along with this exchange of ideas, a film, "Wine In The Wilderness," starring Abbie Lincoln, was shown.

Sex education and venereal disease discussion and slides were also a part of the program.

Entertainment by Valerie and Kenneth Southern was followed by poetry reading and short skits by Afro-American Society members. A psychological experience, "Zip, Zap, Zoom," proved to further unite participants.

The Black Unity Conference forced students to consider their role within the University.

It also provided students, who live in different dormitories, sororities and fraternities, an opportunity to get together, under one roof and learn from each other.

Each attendant, after leaving the seminar, felt a deeper love, and understanding and brotherhood for his fellow Black student.

Lorise Willis

Please respond!

The University of Rhode Island has recently approved an idea for "Common Interest Corridors." We as Black students definitely have common interest and therefore, have a need to be together. Sharing living quarters will enable the Black students to exchange ideas in a familiar setting. If you are interested, contact Cora Watkins or Nancy Perry, Heathman B-112 or call 792-5284.

Sisters Pat Smith and Denise Brown were chosen as prospects for next year's positions on the Ramette squad. We, the staff, would like to congratulate the two of you.

Preservation Hall Jazz

If slow jazz isn't your style, then why don't you go to the other extreme -- Dixieland, New Orleans. A real live "down home" band will be right here at U.R.I., on Saturday, April 15th.

The members of the band are not originals, but close enough to it so that they will please even the music hater's fancy. As members of Preservation Hall in New Orleans, they have decided to tour and let others appreciate what they totally enjoy doing.

New Orleans Jazz is not slick and arranged on paper to be played the same each time. It is not Dixieland and it is not the vaudeville and night club brand of vaudeville music. It is not straw hats and funny jackets and cheap tricks.

When you finally reach New

Orleans Music, it is five or seven or sometimes a few more men who are playing a tradition, and still reaching into a deep well of creative genius to improvise.

The trumpet plays the melody, the clarinet plays the counter melody, the trombone plays the harmony, the piano plays the chords on which it is all based, and the rhythm section keeps everyone inside the limits of the temp... and then suddenly the melody moves to a different instrument and that player improvises and changes everything and the excitement builds and your spirits soar along with the music and the happy sounds or the sad sounds and you know you are listening to New Orleans Music.

Notes to a Brother

Black man you are truly majestic in your Blackness

My feeling of being naturally beautiful (which you related to me) is a testimony

I no longer have to put up a pretense of being what I am not

As a Black woman, I can now concentrate on being what I am

My admiration and love for you is unbounded by space or time

And though you may stray from the path, I will understand, for it is a heavy burden that you bear

Black man, stretch out your soul to me and

I will in return reward you with love

Cora Watkins

Cultural Enrichment

Conference: April 14-16

Fifteen members of the Afro-American Society will travel to New York for Albany State University's third annual Black Political and Cultural Enrichment Conference from April 14-16.

The aim of the students coordinating the conference is to expose Black intellect, culture and talent for the political and cultural enrichment of those attending.

Included key-note speakers will be Reverend A. Cleage, minister of the Shrine of the Black Madonna in Chicago; S. S. Elize Gullatte, a faculty member in the department of Psychiatry of Howard University, who will speak on black mental health; and Assemblyman Arthur O. Eve, who previously spoke to students of U.R.I. concerning the Attica massacre.

To expose further political and cultural development, there will be two symposiums, "Black Power through Black Science" and "The African Phenomenon", along with a film, "Portrait of a Black Revolutionary" which reveals the biography of Angela Y. Davis.

Also there will be the drama groups: The Black Experience, The House of Kuumba, and The Moments of Truth.

The Sun Children of Philadelphia, Burundi Dance Troupe, and Almay Movimientu are dance groups that will be presented.

An art exhibit by the Harlem Studio of Art, a Student Talent Showcase and the Poetry of Contemporary Black Women are also planned.

Highlighting the weekend will be singer Aretha Franklin and her Review.

"The Conference will not be solely an entertainment function, but one in which the Black students attending will try to gain some experience and knowledge for the Society as a whole, says Thomas Ellison, president of the Afro-American Society.

"This will be an excellent opportunity for us, through communication with other Black students and community leaders from a larger state, such as New York," he continued, "to discuss their feelings about the structure and relevance of Black Student Unions. It is hoped that we can contribute something to the atmosphere there also."

Cora Watkins

Sickle cell anemia: you may have it

Sickle-cell anemia is not a new phenomenon, as it is an inherited disease that affects Black people almost exclusively.

Recognition of the disease appeared some sixty years ago. The anemia was first cited in a young West Indian student. His red blood cells appeared elongated and pointed instead of round. Thus, the term "sickle cell anemia" was coined.

Accompanied by severe anemia and recurrent painful episodes, the disease markedly reduces life expectancy. People suffering from this disease very rarely live past the age of thirty, however many lives are lost during infancy and childhood.

An estimated 25,000 Blacks in the U.S. are afflicted by this disease bringing the occurrence higher than those children suffering from muscular dystrophy or hemophilia.

Sickle cell anemia is not curable as yet. Nevertheless, early recognition is vital and helpful in combating and arresting unbearable pain. This is important in order for the affected child to maintain a normal life.

Although these precautions are followed, the life of the afflicted child is one of frequent hospitalizations, affecting his normal activities in school and sports.

The medical aspects of sickle-cell anemia are very complicated to understand fully. Basically, the normal red blood cell receives color from an iron-containing

protein that transports oxygen from the lungs to the tissues in the body.

In sickle-cell anemia, the hemoglobin is of a different type. This chemical difference reduces the oxygen-carrying capacity. When hemoglobin "S", as it is called, is deprived of oxygen, it forms elongated, pointed cells.

These sickled cells are formed spontaneously during circulation. The body combats by discharging these cells from the blood-stream causing severe anemia.

In addition, the pointed, elongated cells may obstruct the flow of blood to vital tissues causing damage and substantial pain.

The parents of a child suffering from sickle-cell anemia may have both genes or just one gene for hemoglobin "S". When one has a single gene for hemoglobin "S", he is then said to have sickle-cell trait.

Spontaneous sickling does not occur in the circulation because the red blood cells contain enough normal hemoglobin to counteract the effects of the hemoglobin "S". There is no disease or anemia associated with the trait, and the trait does not effect life expectancy.

Sickle-cell trait and sickle-cell anemia can be diagnosed by several methods. A number of screening tests detect the presence of hemoglobin "S" within red cells. Such tests require only small amounts of blood that can be obtained through a finger blood test, so they are practical for



Peripheral blood from a Black girl showing sickled red blood cells.

population surveys.

In one effective test, blood cells are exposed to a chemical reducing agent. When the red cells being tested contain hemoglobin "S", they assume a crescent or sickle shape that can be observed under a microscope quickly and with minimal expense.

Sickle-cell screening and testing may become one of the services offered by the Pottery Infirmary. Plans are being formulated to begin a full scale program to screen Black students on campus. The program also would like

to encompass the surrounding Black communities of Wakefield, Narragansett and Kingston.

In doing this, the program will be able to screen elementary and high school students, as well as those young adults who have fallen away from the educational system.

It is important to enlighten young adults to the possible fact that they may be carrying the sickle cell trait. The major aim of screening programs is to identify persons with sickle cell trait so that they can be informed about the genetic

implications.

Each carrier should know if he marries another person with sickle cell trait, their children may have sickle cell disease.

Barry Solomon and Dr. Guthrie from the University Health Services, Dr. Lundgren from the State House public health facilities, and myself, an interested student and lab technician, are all working in conjunction to initiate a program such as this on the campus of the University of Rhode Island.

Linda Hazel

Louise Miller, Ph.D.



Contributions of a Black doctor

If you are not familiar with the name Louise Miller, this is an attempt to expose one of the most important functioning persons on this campus.

Dr. Louise Miller is a prominent black bacteriologist at U.R.I. Few know of her accomplishments as a doctor and researcher, her charm as a Black woman, or her conscious concern about the outcome of her race.

Dr. Miller was born in Trinidad, an island in the West Indies. Her pre-college education was obtained in the New York school system.

She received her Bachelor of Science degree in chemistry from the University of Michigan and received her masters in bacteriology at the University of Syracuse.

From Syracuse, she continued her work at Yale, where she received a Masters in Public Health.

Most recently, in the early month of 1971, she finished work on her doctorate, receiving a Ph.D. in microbiology from the University of Rhode Island.

Doctor Miller received her doctors in pursuing the cause, etiology and detection of various viruses contracted both by man and certain animals.

Her current work deals with microbiological studies, performed on different classes of small animals, including marine animals.

Her work, in collaboration with others from the Department of Animal Pathology of U.R.I., also involves studies performed in the area of marine life. The studies were predominately done on shellfish.

It is assumed shellfish may be the reservoir and carriers of human enteric viruses. Her work on human viruses deals with the investigation of disease shared by humans and animals caused by these viruses.

Miller is not only involved with her career as a microbiologist, but is also involved with community organizations, such as C.A.N.E. (Citizens to Advance Negro Education).

She was one of the organizers of the Talent Development program, and is "proud" that many of the students from this organization will graduate this June.

Dr. Miller is also responsible for teaching a course in virology on the senior and graduate level during the spring semesters.

She is one of the directors of three different grant programs: The National Institute of Health. The Board of Resource Development, and the U.R.I. Grant and Aid and is presently a committee member of Research Grants in which she reviews proposals sent in by applicants.

Dr. Louise Miller may be considered as a Black woman sincerely dedicated to her field and to her race.

She has great concern for young black students, as her willingness to help or to offer guidance is never-ending.

Linda Hazel

To all Black students who have questions concerning their desires to become Big Brothers and Big Sisters. Many Black children in the surrounding areas need to relate to Blacks who share much of their enculturation.

Application forms are available at the information desk of the Memorial Union. This is your opportunity to live up to your responsibility to the Black child.



Black Cultural Weekend



Counter-clockwise from upper right: Alice Coltrane's saxophonist, the Alonzo Players, a Ujammias dancer, Michael White, Don Lee.



Portraying Black Experience

For those who did not attend the April 7-9 Cultural Weekend sponsored by the URI Afro-American Society, you missed a three-day expose portraying the Black Experience through song, dance, art, drama and speech.

The weekend was initiated by members of the society because of the "tremendous need for the intermingling of the Black and white cultures at the University," as stated from the society's proposal for the project.

"Through such means as a Black weekend, 'it says, 'the student body can be aware of and appreciate the differences and similarities of our artistic heritage.'"

Friday Night

The film, 'Right On' began the Friday night agenda, starring 'The Last Poets' - three revolutionary minded Black men who claim "guns and rifles will soon replace poems and essays."

Though the message was not clear, the film projected the intense frustration, anxiety and bitterness encompassed in a black peoples reality.

City streets filled with rambling black city souls emphasized the somewhat unclear rhythmic lyric the 'Poets' related to the estimated 200 persons.

Poet, lecturer, and essayist Don L. Lee, in addressing a capacity crowd in the Fine Arts Recital hall, effectively explained the

necessities and principles which should guide a growing American black nation.

He emphasized the inefficiency of white educational institutions to meet the needs and aspirations of the black student, yet urged blacks to absorb as much knowledge as possible in order that they may become a functioning, useful segment of their communities.

Using expressive verbal sounds, Lee recited his contemporary poetry dealing with black dualities, homosexuality, and black unification.

Friday night ended with the prose, poetry-recitations, and the dramatizations of The Alonzo Players.

Beginning with the slavery freedom cries and ending their performance with contemporary black ideologies dealing with unity, the players received a standing ovation.

Saturday

Saturday began with The Black Experience Family. Backed by a small jazz group, with bassist, drummer, and two saxists, 'The Family' portrayed the sentiments of the young, proud, indignant black voices that exist in today.

Through dance, song, and verbal exclamations the troupe, consisting of twelve black men and women re-inacted the 'getting it together' attitude to an estimated 500 onlookers.

Workshops began immediately

after 'The Black Experience Family's' performance, dealing with three topics: The Relevancy of A Black Student Union on a Predominantly White Campus, The Black Family, and Pan-Africanism.

Two workshops were conducted by Afro-American members. The Black Family was conducted by members of 'The Black Experience Family.'

These workshops were included in the weekend, as a means of allowing black and whites to have meaning interaction among themselves.

Each was attended by approximately 20 persons, who discussed some various aspects of the topic presented to them.

The Ujammias, a African dance and drummer group, followed, with their rhythmic pulsating beat echoing a true African heritage.

Dressed in brightly colored African garbs, the Ujamma dancers performed ritual dances which led toe-tapping onlookers on 'a African Journey.'

A jazz concert in a jam-packed Edwards Auditorium ended Saturday night.

Alice Coltrane and Michael White were the jazz musicians featured.

Pharoah Sanders, scheduled to perform, did not appear due to illness, disappointing the standing-room-only crowd.

The Concert reflected the contemporary jazz erupting upon the music scene today.

Sunday

Artist Dana Chandlers intrigued an estimated 300 persons with his racially and sexually oriented drawings and paintings.

In the question-answer period following his lecture, Chandler proceeded to explain 'African' attitudes and frustrations in America.

The most memorable event of the Black Weekend was a gospel festival featuring four gospel choirs.

The Gospelodians, The Black Chorus of Brown University, Humanities Upward Bound, and The Ronald Ingraham Concert Choir offered a rocking, spiritual, soulful, hand-clapping performance releasing any inhibitions of the 300 participants.

Three of the choirs were called back on the stage for encores by the enthusiastic audience.

The festival ended with many

persons singing and dancing to the music of Ronald Ingraham.

President of Malcom X College, Dr. Charles Hurst, ended the three day Cultural program with a message directed to black educated youth.

With education, he urged, "we may begin to deal with alienation of each other" and develop a strong sense of solidarity.

The educational system as it exists now, he said, deals in a totally irrelevant pattern of systematically oppressing the black student.

Encouraging youth to continue their education, he says, will produce change within the institution.

The Black Cultural Weekend may be termed a success in that it exposed the many controversial voices emerging from a sometimes ignored black nation.

valerie southern

The New Music

"The New Music-excursion for the Mind, Spirit, and Soul featuring Pharoah Sanders, Alice Coltrane, and Michael White," originally scheduled as the peak of Spotighting Black Culture began on a disappointment note, when it was announced that Pharoah Sanders would be unable to perform due to sudden illness.

Disappointment continued early Saturday evening as a sellout crowd was kept waiting approximately an hour and 15 minutes for the show to begin.

However, most of that disappointment came to an end when the Michael White Quartet took the stage.

For most of the listeners present, Michael White's brand of jazz was a new cultural experience. White's unconventional style, highlighted by his exceptional violin playing, seemed to reach new dimensions of musical expression.

A portion of the audience was not able to comprehend this new and exciting trend in music, as was evidenced by some early departures.

On the whole, the Michael White Quartet was unconventional, extremely exciting, and not overly appreciated.

Alice Coltrane's performance Saturday night could have been the most memorable event ever on the University of Rhode Island campus.

Those persons not prepared for the new musical dimensions of the evening, who chose to remain to hear Alice Coltrane, after another delay, did what was typical of provincial New Englanders-they virtually ran out of Edward Auditorium. This mass exodus from the concert was not only a display of poor taste, but also a flagrant example of disrespect.

Alice Coltrane's progressive music has reached far beyond the musical consciousness of most of Saturday's night's audience and a good deal of what she had to offer was not understood, and much worse, not accepted.

Alice Coltrane's musical expression corresponds directly with her present spiritual awareness. The musical experience witnessed was an outgrowth of the spiritual consciousness she has obtained from her worldly travels.

Her music is heavily influenced by Eastern cultures as are her religious ideals. Mrs. Coltrane's appreciation of world religions, Buddhism, Hinduism, Islam etc. find way into her work but, for the most part, could not find its way into the non-appreciative audience on hand. Performance of her late husband, John Coltrane's A LOVE SUPREME is evidence of this universal spiritual awareness as was MY FAVORITE THINGS. Both depicted considerable Eastern influence.

The concert was excellent, the turnout, tremendous, and hopefully the U.R.I. campus will be receptive in the future of other professional artists, such as Michael White and Alice Coltrane.

Abu Bakr (Don Blackman)



Dr. Charles Hurst,

Alice Coltrane - Jazz



A Black Frustration

sometimes
i feel as though
you are working
against me

all i ask
is to get something done,
something to feel/be proud of,
something to call our own

why can't we get together
i'm tired of saying
PLEASE

Val Southern

I, a Man

Seared with branding irons
I wore stripes --- my skin
Dismembered I lived
To reproduce more like me
Who despite chains
Refused to stay down
Burned, drowned, lynched,
mutilated

We emerged from
The Gore of blood
Drenched but free

No longer naive
But grown wary
As a fearful man must
Through centuries
We slaved and revolted
Revolted and slaved
To become what we
Have become --MEN

I, a man, withstood
The devil's whip and chain
To fulfill my people's destiny.

Bernadette Pitts

BLACK

I, a Campus Radical

I am a campus radical
Better yet I am a black radical
I was not bred for the job.
I took part in the take over of the
Administration building.
I confronted President Baum and asked him
For money for the Black Cultural weekend.
I am a peace lover
I believe in God and attend a Baptist Church
Frequently. Yet, you whites won't let me
Just live a normal life.
Each day I am confronted with Black problems.
And I am forced to answer the call.
You whites made me what I am today.
I came to URI for an education
But instead I found a mental educational slavery
That is stifling me from thinking and reaching my fullest
Potential as a human being.
An education that is one sided and with many false teachings.
That does not prepare you for the world outside
The educational system has divorced itself from the
Real world of people.
I might just die here
I don't give a damn.
Your oppression is everywhere
Most important I will die as a Black woman
Fighting your prejudice programmatic society that
Decays its people.
Your system does not really care about
Poverty, or liberty and justice for all
Humans being everywhere.

Anonymous

the sun was beating on my face
and a white man on my back.

Thomas Nance

Hear, See, Reach

A person who is blind cannot see
the world.
They -- being blind can not see the
plight of our people.
A person who is blind cannot see
colors.
They are not blind yet they
disregard mine.

A person who is deaf can not hear
the sounds of life.
They -- being deaf could not listen
to our plea.
A person who is deaf can not hear
determination.
They are not deaf - they hear but
would not listen.

A person who is crippled can not
make way for self.
They -- being crippled make way
for only self.
A person who is crippled can not
reach out.
They are not crippled but reached
out as pacifists.

Black Brothers and Sisters
We are not blind, we see what lies
ahead.
We are not deaf, we will hear and
understand the command.
We are not crippled.
We will reach out.

Black Brothers and Sisters
Listen for the command.
See what lies ahead.

Reach out
Reach out
Reach out

Vanessa Cooley

We have learned by our sufferings

We must now incorporate what we know.

As a Black Student

Lately, I have subjected myself to many
mind. Not just the ordinary conflicts of "V
"Where am I headed?." but conflicts on a mor
sophisticated level. Lately, I am concerned
U.R.I., but about the Black student in this
white world.

Today, as I walked the campus alone,
trembled not because I was afraid of any
because I will fear anything later, or even
cold-but because I know that a very necessa
infiltrating, not change, but explosion of Ar
must occur. Black students, we must act! W
our own individuals and do. We must keep an
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As night approached, I gave myself time
myself a chance to use my educated rationale
not change my emotional mind. I knew th
receiving (called an education) was not near
as it should be. I know that U. R. I. was giv
picture of the world, both unreal and
detrimental. I also know that this is where
conflicts develop, and this is where my true
emerge.

I waited and waited, but tomorrow nev
tomorrow will never come to a Black studen
stitution. Yet, tomorrow is always there. It
dream, as a hope as a spur to action-as a r
Black student, the only possible reality that
his beliefs in his blackness since his reality
from any white institution. In strength, knowi
Reality exists, and feeling the suppressed
within, the Black student knows he will em
The Black student of the world will one day
the truly Black assets to civilization.

Black students-----Stay Black!

Black, Black

black! black!
my skin is black to see,
and i am proud
yet what good is my pride?
i have no place in this world so wide.

Thomas Nance

Silver and Gold

silver and gold are my heritage.
not precious metal
but mirrors of my age.
for the silver of my mother's tears
still shines with the pain of struggling years:
the yellow sweat, as bright as gold
reflects the wear and strains of old.

Thomas Nance



BLACK STUDENT VOICES

Pimps & Prostitutes

pimps and prostitutes
pushers and users
toms and militants
welfare abusers
winos and con men
faggots and whores
a people fucked up
on the wrong side of the door.
is this a proud people
bombed out of its mind?
can we respect ourselves,
black mankind?

Thomas Nance

Black Student

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feeling the suppressed emotions from
udent knows he will emerge powerful.
f the world will one day--tomorrow--be
ets to civilization.
-Stay Black!

Nancy Perry

Speak Out

Come now my little brothers come.
Come quickly if you may.
For I shall tell the tale of some
Who spoke in this bold way.

Some say they said what they thought best.
Though many say they're wrong.
I know. But what about the rest
Who say with them be gone.

Now how can one condemn their words.
They're music to one's ears.
They're words, good words that should be heard.
They'll make their message clear.

We'll fight to get our message heard.
We'll fight from dawn to dust.
We'll fight to tell the people the word,
And all we'll need is trust.

So, listen when you hear their cry.
You'll be glad you did.
For if you don't you boys will die.
And you'll be glad you did.

Nat Jenkins

Reality

Hey there Nigga!
What's happening, Jack, when did you get back?
Naw, I ain't changed, I'm still doin my thing.

Copped me a dynamite wardrobe and brand new short! And
You'll NEVER guess how many broads I got on my string.

Lots of bread in my pockets, and plenty of game in my hand
I swear I'm knocking um dead.

What's that you say?? Am I Black?
Well, ain't that kind of a stupid question Jack?
Can't you see the color of my skin?
And the shape my wig is in?
And anyway what you mean by askin' me that?

What's with you, now anyway man?
Boy, you sho don changed!
Is this the way they make you in the can?
Commin' down on me with that damn revolutionary thing.
You got to be a fool!
Can't you see how good I'm doing?

Am I supposed to put all this down
After all the hustlin' I don' did, pimpin' and carrin' on.
What you think I am anyway,
Some kind of clown?

Well, I know one thing man
And I'm going to tell it to you
If you don't get away from me with that revolutionary shit,
Me and you is thru.

Ar, now wait a minute, baby
Come on now jack
Ain't no sense in acting like that!
We can settel this thing, man to man,
You don't need that gun you got in your hand!

Please, man please don't kill me
I'll listen to anything you got to say,
Say what! The revolution jumped off today!

Well, I didn't know that jim.
I'll be down with anything.
Yea, well I'll be damned.
Well, anyway, I guess you ain't gonna
kill me is you, my man?

BLAM --- BLAM --- BLAM --- BLAM

William E. Bradshaw

Tomorrow Is Ours

You say you want to talk
Your talk is cheap and you negate
Everything you say,
Why form lies with your mouth
When your heart is not in it.
You write fancy letters, pass bills
And still you are Bullshitting
Because with all your falsifying mechanisms
Comes no power for change.
You want us to salute a country that has
No respect for its people.
You want us to go to war for a country that has
Violated the human rights of its
Citizens and citizens in countries around the world!
Man we can not lie to you.
We don't like your country.
But because of our blood, sweat and tears that
Helped make America "Free of Charge"
We won't burn it down today.
But, we will give you a change to get
Those lies together.
And if you don't,
Tomorrow is ours.

This goes for the universities too.

Lorise Willis

Black Union

we got our black union
and this is our power,
and as everyone knows
we're the man of the hours.
we were psyched,
we were beat,
but this is a new day
and we're on our feet.

Thomas Nance

BLACK STUD

Campus Radical

campus radical
t I am a black radical
bred for the job.
t in the take over of the
ation building.
ted President Baum and asked him
ey for the Black Cultural weekend.
eace lover
n God and attend a Baptist Church
y. Yet, you whites won't let me
a normal life.
I am confronted with Black problems.
forced to answer the call.
es made me what I am today.
URI for an education
ad I found a mental educational slavery
fling me from thinking and reaching my fullest
as a human being.
ion that is one sided and with many false teachings.
not prepare you for the world outside
ational system has divorced itself from the
d of people.
ust die here
ve a damn.
ression is everywhere
ortant I will die as a Black woman
your prejudice programmatic society that
s people.
em does not really care about
or liberty and justice for all
being everywhere.

Anonymous

the sun was beating on my face
and a white man on my back.

Thomas Nance

Hear, See, Reach

A person who is blind cannot see
the world.
They -- being blind can not see the
plight of our people.
A person who is blind cannot see
colors.
They are not blind yet they
disregard mine.

A person who is deaf can not hear
the sounds of life.
They -- being deaf could not listen
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determination.
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would not listen.

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make way for self.
They -- being crippled make way
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A person who is crippled can not
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They are not crippled but reached
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Listen for the command.
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Vanessa Cooley

Pimps & Prostitutes

pimps and prostitutes
pushers and users
toms and militants
welfare abusers
winos and con men
faggots and whores
a people fucked up
on the wrong side of the door.
is this a proud people
bombed out of its mind?
can we respect ourselves,
black mankind?

Thomas Nance

As a Black Student

Lately, I have subjected myself to many conflicts of the
mind. Not just the ordinary conflicts of "Who am I?" or
"Where am I headed?." but conflicts on a more ebonated and
sophisticated level. Lately, I am concerned no longer about
U.R.I., but about the Black student in this racist and very
white world.

Today, as I walked the campus alone, I trembled! I
trembled not because I was afraid of anything here, or
because I will fear anything later, or even because it was
cold-but because I know that a very necessary and socially
infiltrating, not change, but explosion of American reality
must occur. Black students, we must act! We must become
our own individuals and do. We must keep and gain what is
ours.

As night approached, I gave myself time to think, I gave
myself a chance to use my educated rationale, yet, still, I did
not change my emotional mind. I knew that what I was
receiving (called an education) was not nearly as objective
as it should be. I know that U. R. I. was giving a lily white
picture of the world, both unreal and psychologically
detrimental. I also know that this is where my most basic
conflicts develop, and this is where my true blackness must
emerge.

I waited and waited, but tomorrow never came. No,
tomorrow will never come to a Black student in a white in-
stitution. Yet, tomorrow is always there. It is there as a
dream, as a hope as a spur to action-as a reality. For the
Black student, the only possible reality that can exist lies in
his beliefs in his blackness since his reality is miles apart
from any white institution. In strength, knowing that a Black
Reality exists, and feeling the suppressed emotions from
within, the Black student knows he will emerge powerful.
The Black student of the world will one day--tomorrow--be
the truly Black assets to civilization.

Black students----Stay Black!

Nancy Perry

Black, Black

black! black!
my skin is black to see,
and i am proud
yet what good is my pride?
i have no place in this world so wide.

Thomas Nance

Silver and Gold

silver and gold are my heritage.
not precious metal
but mirrors of my age.
for the silver of my mother's tears
still shines with the pain of struggling years:
the yellow sweat, as bright as gold
reflects the wear and strains of old.

Thomas Nance

The Whip

the whip sang through the air,
it tore a patch of hair.
it tore the air again
and gouged a patch of skin.
it sang, it tore, it flashed about,
there was a scream, an eye fell out,
and lying bloody in the sand,
an animal? or a black-skinned
man?

Thomas Nance

Hey there Nigga!
What's happening, Jack, wh
Naw, I ain't changed, I'm stil

Copped me a dynamite ward
You'll NEVER guess how ma

Lots of bread in my pockets,
I swear I'm knocking um d

What's that you say?? Am
Well, ain't that kind of a stupi
Can't you see the color of m
And the shape my wig is in
And anyway what you mean

What's with you, now anyw
Boy, you sho don changed!
Is this the way they make you
Commin' down on me with th
You got to be a fool!
Can't you see how good I'm

Am I supposed to put all th
After all the hustlin' I don' di
What you think I am anywa
Some kind of clown?

Well, I know one thing mar
And I'm going to tell it to y
If you don't get away from m
Me and you is thru.

Ar, now wait a minute, bab
Come on now jack
Ain't no sense in acting like
We can settel this thing, m
You don't need that gun you g

Please, man please don't k
I'll listen to anything you g
Say what! The revolution j

Well, I didn't know that jin
I'll be down with anything.
Yea, well I'll be damned.
Well, anyway, I guess you
kill me is you,

BLAM --- BLAM --- BLAM

Tomorrow

You say you want to talk
Your talk is cheap and yo
Everything you say,
Why form lies with your n
When your heart is not in
You write fancy letters, pa
And still you are Bullshitti
Because with all your fals
Comes no power for chang
You want us to salute a coun
No respect for its people.
You want us to go to war
Violated the human rights
Citizens and citizens in cou
Man we can not lie to you.
We don't like your country
But because of our blood, sw
Helped make America "Fr
We won't burn it down tod
But, we will give you a chan
Those lies together.
And if you don't,
Tomorrow is ours.

This goes for the universit

Nat Jenkins

Speak Out

Come now my little brothers come.
Come quickly if you may.
For I shall tell the tale of some
Who spoke in this bold way.

Some say they said what they thought best.
Though many say they're wrong.
I know. But what about the rest
Who say with them be gone.

Now how can one condemn their words.
They're music to one's ears.
They're words, good words that should be heard.
They'll make their message clear.

We'll fight to get our message heard.
We'll fight from dawn to dust.
We'll fight to tell the people the word,
And all we'll need is trust.

So, listen when you hear their cry.
You'll be glad you did.
For if you don't you boys will die.
And you'll be glad you did.

Nat Jenkins

Black Literature Professor



Mrs. Wilhelmina Boyd

Head Resident

Last summer the University acquired, among its staff, Tossie Taylor.

Upon meeting 'Tossie,' (as he is known by his friends), one may conclude that he has had much experience and expertise in dealing with life as well as academics. Much of his 'know-how,' no doubt, arises from past associations and involvements with people.

He is currently a member of the American Association of University Professors and holds membership to the American Institute of Biological Sciences, while remaining a brother in the fraternity, Omega Psi Phi.

Tossie has been Head Resident of Heathman Hall since September 1971. He feels, "it is an interesting job that gives me another opportunity to work with students and people, particularly Black students on campus."

In reference to the University as an institution, Taylor says, "Academically, URI is a good school. By good, I mean that it allows one to get what one wants. This is essentially what most schools offer, the opportunity. The demands of the University upon the student or the educational facilities here may differ from that



"Tossie"

of another school, but basically the opportunity for academic achievement exists."

"Socially," he continued, "URI leaves a lot to be desired. However, its location could be the dominant factor in affecting social life here."

"Racially," he says, "there is a tremendous need at URI, as well as many other predominantly white universities, for a better understanding of Black culture and Black people in general."

"The environment and social atmosphere in which one lives greatly affects the academic, as well as many other aspects of one's developments. I do not feel that

nearly enough is being done at URI to better conditions which would permit Blacks to develop their full academic potential and other aspects of their personalities.

Tossie Taylor's qualities as a person and as a Black man are definitely an asset to the University of Rhode Island, specifically for Black students.

As Black students, to you we say 'thanks.'

by Cora Watkins

A native of North Carolina, Mrs. Wilhelmina Boyd received her Bachelor of Arts degree in English from Bennett College located in Greensboro, North Carolina in 1956. She obtained her Masters of Arts degree from North Carolina Central University in 1960.

She joined the University of Rhode Island's family in 1971, and at present is teaching two courses offered by the English Department which deal specifically with black authors, and blacks as written by white authors. They are respectively, English 345, 'American Negro Literature' and English 444, 'The Negro in Literature.'

On Black Studies

Boyd feels that a commitment to establish a black studies program should be made, however, she does not think that having a black studies department which is separate from other departments will work.

On the other hand if each department included in its curriculum courses related to the black experience, such as black art, black music, black history, etc... and each department actively recruited black faculty to teach these courses, then and only then, would a black studies program be effective.

By incorporating the courses related to the black experience into the now established departments, their permanency would be secure.

On Black Students and Being Black

Mrs. Boyd expressed the feeling that some black students on campus, as well as white students, do not have the proper attitude towards studying.

Perhaps the reason for this is due to a conditioning process received in their early days of schooling, she says. But she also feels we (black students) will over come this attitude and will eventually provide input into the college setting and try to obtain as much knowledge from it as we can.

Some of us, she feels, perhaps have never witnessed overt racism such as lynching or bombing and this complacency can lead to the loss of opportunities of gaining knowledge.

She believes that we, as black students, should know our black teachers, study our history, and know our race's accomplishments so that we can appreciate our people and past deeds in their proper perspective.

What is Blackness?

She asks... "Is it wearing an afro and talking about being black or is it knowing who you are and doing your best to help your people?"

Mrs. Boyd is married and the mother of three children. Her husband is also here at the University of Rhode Island working on his PhD in Medicinal chemistry.

To Mrs. Boyd, the black students extend a belated but sincere welcome.

by Gerunda Burke and Donna Jean Freeman

'Teenage Clique'

A group of South Kingstown senior and junior high school students calling themselves the "Teenage Clique" has organized a basketball game for this Friday featuring a half time exhibition by P. C.'s Marvin Barnes, URI's Don Blackman, Robbie Young, Phil Hickson and others. The South Kingstown High School freshman and sophomores will play the juniors and seniors.

The teenagers have formed the group in an attempt to establish a

recreational and cultural youth center for teenagers in the South Kingstown-Narragansett area. They are charging 75 cents admission for the game, and will use proceeds to purchase equipment once they establish the youth center.

The game will be held at the South Kingstown High School gymnasium beginning at 7:30 p.m. The entire program is being run by members of the "Teenage Clique" under the supervision of the

Washington County VISTA program and a couple of teachers from the high school. A lengthy half time exhibition and mini-clinic is promised by Barnes, Blackman and the other college basketball stars.

Advance tickets will be on sale Tuesday and Wednesday at the high school, and Thursday and Friday at the VISTA office at 119 1/2 Columbia St. in Peace Dale. The telephone there is 789-9415. Tickets will be sold at the door and refreshments will also be sold.

LOST: Brown leather-tooled wallet, lost on Tuesday, March 4. The credit cards have been cancelled, and the papers in it are real important—please call Leslie at 783-7759 if you find it.

Steve DelGuidice and Susan Shaw, candidates for president and vice-president of the Student Body, respectively, will be speaking next week at the following dorms. Monday, 17 at 8:30 Aldrich, 9:30 Burnside, 10:30 Coddington; Tuesday, 18 at 7:30 Fayerweather, 8:30 Gorham, 9:30 Browning, 10:30 Butterfield; Wednesday, 19 at 7:30 Bressler, 8:30 Weldin, 9:30 Heathman, 10:30 Merrow; Thursday, 20 at 7:30 Hutchinson, 8:30 Peck, 9:30 Tucker, 10:30 Dorr.

Sunday, April 16, 1972, there will be Greek Sing Competition. The admission will be 25¢, and all proceeds will go to the Ladd School Pool Fund.

Hillel Brunch, Sunday, April 29, Rm. 331—Union at 12 Noon. Admission 60 cents for members, 85 cents for nonmembers.

The URI German Club presents the German film "Heidi," Tuesday, April 18 at 7:30 p.m., Independence 201. All invited!

Wednesday, 19 April, the Cercle Francais will present the full-length film, Cartouche. The show will start at 7:30 p.m. in the MU Ballroom. This film by Philippe de Broca presents a colorful portrait of Cartouche (Jean-Paul Belmondo), an 18th century French bandit who robbed from the rich and gave to the poor. In the style of Douglas Fairbanks, Cartouche joins the army to avoid capture by the authorities and then steals the regimental cash box. He has an affair with the wife of the chief of police and invades a lavish ball to procure the guests' finery and jewels to adorn the hearse of his girlfriend, Venus (Claudia Cardinale). This swashbuckler has so much action that it makes Les Biches look like a slide show. A fun evening will be had by all.

Senator Harold Arcaro, Jr., candidate for governor of Rhode Island, "Speaking with the

People" Monday, April 17 at 8:15 p.m. in the Union Ballroom. Get an answer for your questions!

'The Mushroom' Coffee House Presents from April 17th.—Monday 9 p.m. - Jim Carzena.

Tuesday 9 p.m. - Stan Max (Chairman Y.S.A.) on 'How to make a Revolution.'

10:30 p.m. - Pam Brown. Wednesday 9:30 p.m. - 'The Boulderdash Syndrome.'

11:00 - Coleen O'Brien.

Thursday 9 p.m. - Bob Gallo (Poetry).

'Tobacco Shop' by Pessoa.

'The Circular Ruins' by Jorge Luks Borges.

10:00 - Anthony D'Itri.

'The Mushroom'—Poetry, Music, Politics. Monday thru Thursday 9 p.m.-1 a.m. Barlow Basement.

Entrance Free. All Students Welcome. Refreshments a dime.

Free University wants to hear from people interested in running courses. Contact Dennis Grady, Bev Lowell's successor as Free University president, by leaving a note for Free University, Student

Senate Office. Courses this year were the Free University Film course and the automechanics class.

Foosball meeting, Tuesday, April 18 at 7 p.m., Rm. 320 Memorial Union. Demonstrations of Foosball skill and strategy. Organizational meeting for intramural teams and tournament play.

The Department of Languages and the Italian Club present a lecture by Prof. Ralph Marcarelli, "Naples in Song and Verse," Faculty Center, Tuesday, April 18 at 4 p.m.

Geology Seminar—"Cenozoic Global Climates," Dr. Larry Frakes, Florida State University, Thursday, April 27 1 p.m., Green Hall Basement Rm 4.

The Italian Club presents a film "Three Forbidden Stories" (English subtitles), starring: Elemora Rossi Drago, and Antonella Lualdi, Wednesday, April 19, 7:30 p.m. in Independence 207.

Gay Coffee House weekly. For information call Arthur at 789-7273.

Perspective Student Film Festival to be held sometime in May. Accepting ideas, and submissions in Super 8, 8 and 16 mm. until April 30. Submit to Perspective Office Rm. 115 MU or Mailbox, Activities Office.

Outer and Inner Mongolia, (China) - Prof. Owen Lattimore—Department of Mongol and Chinese Studies, Univ. of Leeds, Leeds, England, Monday, April 17 at 8 p.m. Edwards Auditorium. 9:45-11 p.m., Coffee and discussion in Faculty Center.

Soupline for Bangladesh, Wednesday, April 19, 11 a.m.-1:30 p.m. at the Catholic Center. Homemade soup and a hunk of bread. Proceeds to be sent to Emergency Relief Fund for Bangladesh.

Help Put Bangladesh Together. Donate your meal ticket for dinner April 24. Tickets will be collected in the dining halls at dinner time on April 17. Proceeds to be sent to Emergency Relief Fund for Bangladesh.

The Student Lecture Series presents:

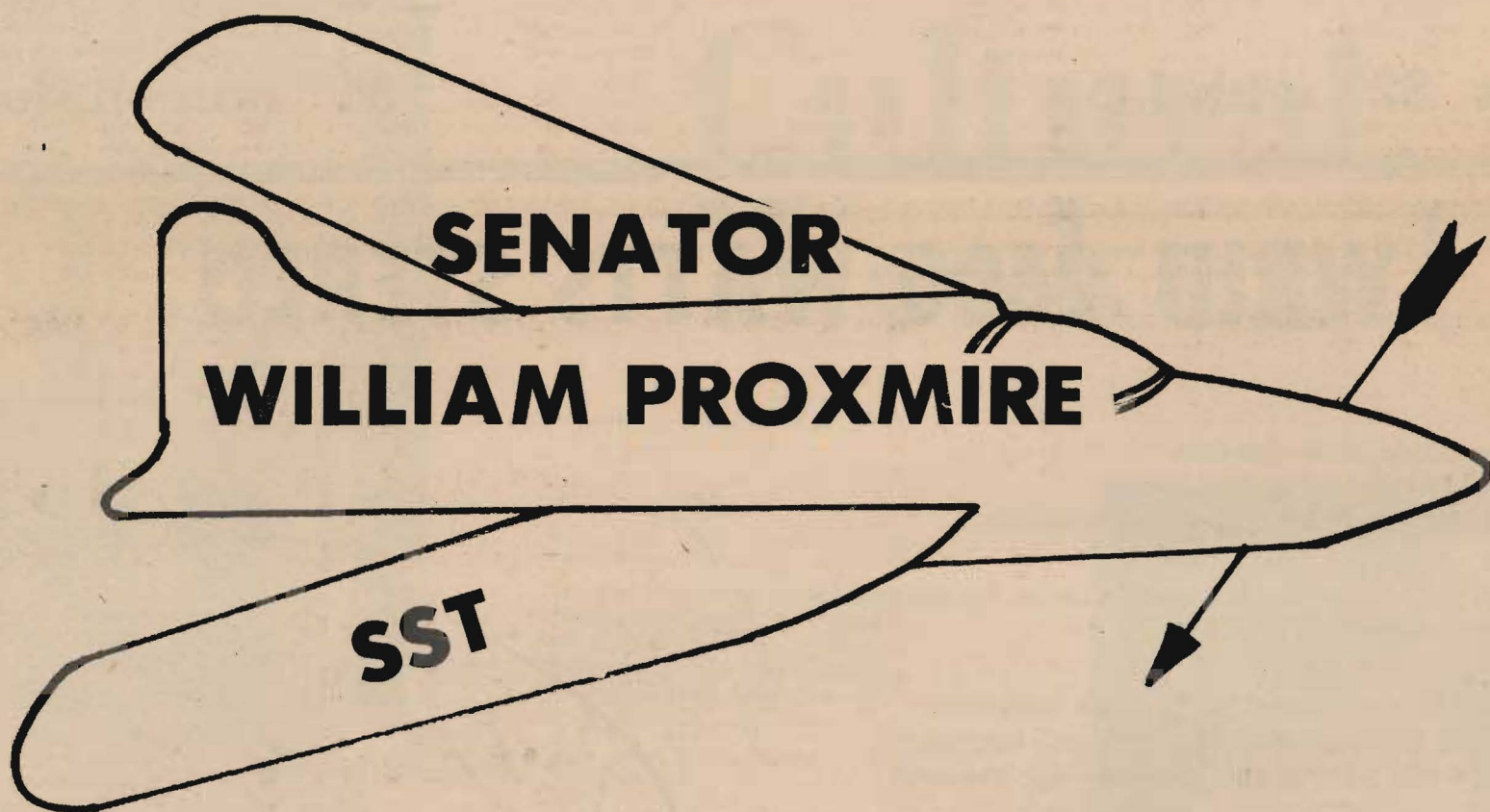
FLORYNCE KENNEDY

**Civil Rights lawyer
Black liberation spokeswoman
Women's Liberation spokeswoman
Founder of the Feminist Party
Author of the "Abortion Rap"**

***Speaking at Edwards Auditorium
Tuesday, April 18th 8:30 p.m.***

Undergraduates *FREE* with ID

All others \$2⁰⁰



***Speaking at Edwards Auditorium
Monday, April 24th 8:00 p.m.***

Students *FREE* WITH ID

All others \$1⁰⁰

**TICKETS MAY BE OBTAINED AT INFORMATION DESK
IN THE MAIN LOBBY OF THE UNION**

STUDENT SENATE ELECTIONS

Primary April 18 and 19

Final elections April 25 and 26

Memorial Union Lobby

**Anyone interested in running for
Senate must apply by April 20
in Room 305 of the Union**

All names submitted will be placed on the ballot

GREEK WEEK "72" Schedule of Events

- Sunday, April 16... Greek Sing-Keaney Gym 12:00 PM**
Barbeque (hot dogs and soda) 3:00 PM
Happy Hour, Live Band,
Rams Den, by I.F.C. 6:00 PM
- Tuesday, April 18... Tricycle Race, Roller Skating Race**
Administration Bd. 5:00 PM
- Wednesday, April 19... Pie-Eating Contest Quad 5:00**
- Thurs, April 20...Free for House Socials**
- Friday, April 21...All Greek Mixer with "Society"**
Rocky Point Paladium 8:00 PM
Advance Ticket Sale Union
Bus ride \$1.00 Admission \$1.50
- Saturday, April 22...Greek Games 11:00 AM**
Ladd School Presentation
Greek Week Football Game 12:00

GRADUATE SPRING SYMPOSIUM ASIA

No. 4 PROF. OWEN LATTIMORE "Outer & Inner Mongolia"
Mon., April 17 8:00p.m. Edwards

No. 5 COL. WILLIAM F. LONG "The Strategic Thoughts
of Mao Tse-Tung Wed., April 19 8:00 p.m. Pastore 124

G.S.A. PRESENTATIONS

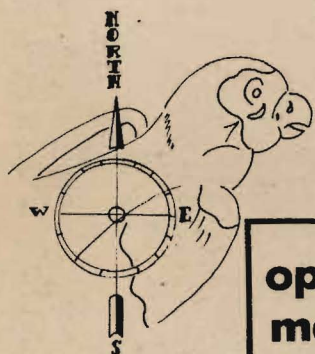
NOOSENECK INN

Route 3, West Greenwich, R.I.

Saturday evening 8:30

FREE
pizza and doughboys

HARD GUTSY ROCK
!RAISIN!



The
**PARROT
NORTH**

opens under new
management
Tuesday, April 11

Come over and meet the
new owner, G George.

Bring this ad in and have
one free draft on George
Limit 1 per person - I.D. Required

COMING SOON!

Hotdogs steamed in beer, Rock Bands, Jam Sessions,
Folk Singers, Piano Players and Sing Alongs, Old Time
Flics

Happy Hours - Light and Dark on Tap

PROFESSOR & WIFE: Would like to rent house for June, July and August. Write or call Eisenman, 514 East 82nd St., N.Y., N.Y., 212-988-6664.

FURNISHED ROOM: Narragansett Pier. Two blocks surfing area. Single or double weekly rate. Seagull Guest House, 783-4636.

QUALITY BULL SHIT: Relieves your verbal constipation best because: 1) You talk directly to your writer; 2) We have over 300 writers in the Boston area; 3) You read the paper before you pay; and 4) We have the largest file of "used" papers. (Only \$2.00/page). Quality Bullshit (617) 738-0488.

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Field Packs for Books
Kingston Hill Store

Classified Corner

STRICTLY CONFIDENTIAL: pregnancy testing on your first morning urine sample. \$4.00. 789-6243, 783-2744.

GOING TO EUROPE? Fly from \$170.00 round trip, student vacations and tours, employment service. Air mail for full details. Campus Agents required. A.A.S.A. Ltd., 60 High St., Shanklin I.W., England.

INTERNATIONAL JOBS: Europe, South America, Asia, Australia, U.S.A. Openings in all fields - Social Sciences, Business, Sciences, Engineering, Education, etc. Alaska construction and pipeline work. Earnings to \$500 weekly. Summer or permanent. Paid expenses, bonuses, travel. Complete current information - only \$3.00. Money back guarantee. Apply early for best opportunities - write now!!! International Employment, Box 721-R117, Peabody, Massachusetts 01960 (Not an employment agency)

TRIUMPH 500 street-scrambler, 1969 good body condition, recent clutch, just tuned, \$450. Contact Bart at 789-9645.

MUSTANG CONVERTIBLE 1967 - new tires, brakes, alternator, generator and ball joints, \$950 in trade for smaller car. Contact Dave at 789-9645.

FOR SALE: Garrad SL75 turntable including base, dust cover, and pickering XV-15/400E cartridge, \$85. Phil Nelson 792-5567.

ROOMMATE NEEDED - until September, \$87.50 a month, (also room for two roommates and rent will go down.) Includes heat, furnished, piano, sunporch, and it is about 3 blocks from the ocean in Narragansett. Person preferred who likes his or her own privacy, yet not a totally alienated individual. Pets allowed. The house is huge... call 789-9726, as soon as possible. Rent does not go up in summer.

WILL SHARE RENT for property to camp on or room. Summer. Call 539-7223.

NEEDED: I am looking for a house for this summer - near the URI Campus. I would like free room. I can do garden work, cleaning and other jobs around the house to earn my keep. Please contact Paul Roselli at Box 62, Rm. 229, Browning Hall, URI Campus or call 789-9882 and ask for Paul in 229.

LOST DOG: \$100 RWARD for the recovery of 11 months old black Labrador Retriever, male. May still have red collar and tag No. 1483. Answers to the name "Bacchus". Please call URI Art Dept. 792-2131, ask for Bill Heeks.

FOR SALE: FENDER BANDMASTER AMP, Excellent condition, twin 12". Will throw in new Gibson Fuzz, \$130.00. Call: Steve 789-0780 after 10:00 P.M.

ROOMMATES FOR NEXT YEAR NEEDED. 2 roommates needed to share house on Briggs Farm Estates, Narragansett. Average monthly expenses, \$60.00. Call Steve, 783-2869.

GIRLS WANTED - for summer employment at Misquamicutt Beach as bar waitresses. Interviews, April 13th, Thursday, 2-3:30 p.m. Ballentine 205.

FOR SALE: Austin America '68. Two door automatic. Good condition, \$550. Call 792-2212, 2-4 p.m. weekends and evenings 789-9273.

VOTE ELECTIONS VOTE
APRIL 25,26
**DELGIUDICE
SHAW**

**PRESIDENT- VICE- PRESIDENT
PRIMARIES- APRIL 18,19**

UNIVERSITY SERVICE CENTER

Phillip 66 Rt. 138 West Kingston
(1 mile west of campus)

GRAND OPENING SPECIALS

This week only

for URI students and faculty

Oil change....\$7.00 includes 5 quarts Quaker State
Super Blend, quality oil filter and complete chassis
lubrication

plus

free discount coupon worth one cent off per gallon
on all future gas purchases

plus

discounts on all tire changes

Come in and check our low prices on all
repairs open every day 7a.m. to 10 p.m.

VOTE

**ROBERT OBRIEN
AND
JANET GILLIGAN**

FOR PRESIDENT AND VICE-PRESIDENT OF THE STUDENT BODY

Issues need answers - Become involved - Your opinion is as
valuable as your vote stop by or call Bob at 138 Gorham x-5336
and Janet at 483 Fayerweather x-5519

VOTE IN THE PRIMARY

Tue. and Wed. April 18 and 19

Paid for by the committee to elect Obrien and Gilligan

Hoping for Spring?

**While you wait, come to the
KINGSTON OLD BOOK SHOP**

(across from Kingston RR station)

**and see our unusual antiques
and large selection of books**

ALL WITHIN A NOSTALGIC SETTING

Open Saturday 9-4, Sunday 12-4